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RELIGIOUS.

WESTERN RESERVE COLLEGE.

For the Boston Recorder.
Mr. WILLIS.—I noticed, a few weeks since, a brief allusion to the Western Reserve College, (Hudson, Ohio) and, with your permission, I would add a few thoughts to the statements there made. And I would not consent to occupy a single line of your valuable paper, did I not think it would give you pleasure to promote the interests of an Institution that aims at the accomplishment of the same object with your paper, and by the adoption of nearly the same course, and the same moral and religious principles that you inculcate. Perhaps your paper, and that Institution, might have safely moved on more rapidly in the great march of reform—might have come nearer up to the spirit of the age, and yet been uncorrupted and uninjured by it: yet that is a question for after years and ages to decide: and one that cannot be determined till the chaotic elements of society become moulded to some definite form, and some fixed principle be given to the character of American morals and American mind. Even good men have not yet settled the question as to what is reform. The fact that many experiments tried for the promotion of the general good have failed, and failed too while the multitudes were denouncing as traitors all who opposed them, has led the observing to the conclusion, that schemes are not reform, nor profession principle.

But leaving those questions to be settled by such as are able to "square the circle," and confine a successful search after "the philosopher's stone," let me turn to the Institution of which I design to speak. The Western Reserve College derives its importance from the fact, and, as I have said, must necessarily, exert a modifying and commanding religious influence upon that portion of Ohio, called the Western Reserve. And that portion from its superior situation, intelligence and advantages, exerts a controlling influence over the state. And the state, which, by its rapid growth and great prosperity, has obtained the name of "the young giant of the West," will, more than any other, exert a forming influence over the empire that extends from the Alleghenies to the Western Ocean—an empire whose onward progress in population, improvement, and the arts, has distanced all that have gone before in the annals of time—an empire which, ere one half a century shall have past, can boast of an immense population, wealth, luxury, and splendour, such as Rome in her glory never saw. What country ever boasted of such riches, such soil, such a boundless territory, such an ever swelling tide of immigration, and such motives to encourage the inhabitants in their zeal, and such laws to protect them in their rights. Statements, as to certain portions, and certain classes, may be made, which, though exaggerated, but the portrait of the whole, has not been flattered by any painter. It is, indeed, the greatest theatre for human action on this sun ever shone, or which the world ever beheld. It is not only possessed of countless resources of wealth in itself; but it is a home for the inhabitants, and a treasure-house for the wealth of the old world. Here the capitalist can invest his uncounted gold with a certain prospect of an income such as avarice only could ask. Here the lines of state after state are drawn—here city after city starts into existence; and should these wondrous changes increase at their present rate, some who are living now, will not be dead ere the inhabitants of this broad realm will account the assumption of their "Eternal Father," the "Eternal City," and "Mistress of the world."

And it is not for man to foretell what scenes will be acted out at that vast theatre—what mental and moral conflicts will there take place—how reason will war with passion, truth with error, holiness with sin, and the servants of Christ with the servants of Satan! Of the prospects of the western world, I need not longer dwell; it is sufficient to say, that of that vast fabric of human greatness, and human hopes, Ohio is the arch, and the Western Reserve, including the College that bears its name, is the key stone.

But let me prove this assertion, for it may not appear clear to all. Ohio has been settled about thirty years, is now the third state in the Union, as the best system of laws, as the climate, and the good system of common school education as any other State. It is the most flourishing of all the Western States, and consequently a pattern after which the States beyond it frame their laws and establish their customs. They have seen, *yes, they continue* to see its prosperity, and must be stupid indeed, not to note the causes which produce it, and *unwise* not to set in open countenance those causes in their own States. And they do notice. They do put in operation those causes, and thus Ohio, through example and influence, and through the exertions of her citizens who have moved still farther towards the setting sun, is moulding the characters, and giving destiny to the states beyond her. And it is in the Western, not in the South Western states that we are to look for that grand and glorious improvement of which I have spoken. For what son of enterprise ever turns his footsteps to the land of the slave? Those States which follow the course and destiny of Kentucky will, like her, travel on in the same moulded conveyance of former days, while those that follow the course of Ohio, will glide like the noble steamer, and rapid car, mocking the speed of the former. This is not poetry, but fact. We already begin to see the result. The line is already drawn. On one side is Ohio, with those states that bear her image, bold, vigorous and happy; on the other Kentucky, with those States in her likeness, exhibiting signs of wasting disease, if not of incurable consumption. If these things are true, (and I can see for themselves whether they are not) Ohio is the arch on which rests the superstructure of the mighty west. (It is a morning sun whose beams reach the Western Ocean.)

That Ohio is the arch may admit, but the question arises, is the Western Reserve including the College that name the key stone of the arch? This is more difficult to prove, but none the less true. It is admitted by all competent judges that the descendants of the Pilgrim fathers, the sons of New-England, have done more for social, intellectual, moral and religious improvement of the United States than all other classes and colonies besides. The Western Reserve was settled chiefly by New-England people—being a reservation made to contain survivors by fire when New-England was burned. And to the Pilgrim fathers, the original inhabitants of New York are most enterprising in every good cause. In some cases they have gone before New-England—they have more zeal and liberality towards objects which they wish to foster; but not so much inbred (I had almost said hereditary) attachment to religious institutions—not so much mental and moral discipline—nor so much characteristics of the New-England and the New-England people when combined, form a character the nearest perfection of any I ever knew.

After what I have said I need scarcely remark, that that portion of the inhabitants of the Western Reserve who come not from New-England, but chiefly from New-York. There are very few from foreign climes, or where the all contaminating influence of slavery moulds the character. They took their religious institutions with them when they moved to the West. And besides, Connecticut looked after her absent sons, and sent them the gospel.

Most of the other portions of Ohio were settled by men of foreign origin, or by those from states whose intellectual and religious advancement was inferior to New-England. There are exceptions to this statement, but not enough to destroy its force. So prosperous is the Reserve, that other portions of Ohio regard it as a favored spot, and other portions of Penn. which are contiguous regard it as a blessed heaven. Thus we see, that from the nature of the case it must, and that in fact it does exert a modifying influence over the state, and may safely be called the key stone to the arch.

On this spot favored of heaven, and founded by those who bore the once howling wilderness blooms like Eden, stands the Western Reserve College. It was organized by the Presbyteries of the Western Reserve Synod. It was the object of much consultation, and many prayers. The design was to educate young men for the gospel ministry, with a view to supply laborers for some portion of the vast field around them. There are other Institutions in that region, but they were founded by men from other countries, and educate somewhat different sentiments; but this was founded by a people of the state—by the inhabitants of the Reserve; and when founded, embraced among its friends and benefactors, nearly all of the thoroughly educated ministers and well informed people of that whole region. It still has the support of the lovers of order and stability—such as honor the influence in the orthodoxy of New-England, and in the fact that the Institution are inculcated the sentiments of the founders—the sentiments of the Churches that support it—principles dear to the Pilgrim fathers, and unimpaired by any errors that might have crept in. Whatever fears the East may entertain in respect to other Western Institutions, for it is in the hands of well indoctrinated, thoroughly trained, steadfast men. Its Trustees are men of experience and piety—men who love pure doctrines, and are able to explain and defend them—men who cannot be tickled with novelty, beguiled by sophistry, or swept down the current by fanaticism. If they have any fault, it is that they are too conservative; but that is a fault which, in these days, leans to virtue's side. Such a board of Directors, aided by a President who combines a capacity to plan and execute with an untiring zeal and ever wakeful vigilance, and by a Faculty who have the means and the ability to throw light on almost any subject, what may we not reasonably expect. And add to all these prospects, its location is charming and delightful. Upon an eminence overlooking the pleasant and peaceful village of Hudson below, four or five noble edifices tower upward, and furnish a place where the lovers of nature can look out upon the scenery of the surrounding world. And with all these advantages, I need not say it may not become the centre of literature for the Western valley, a nucleus around which the master spirits of that vast empire will gather in years and ages to come.

There the bright beams of literature, science, refinement, philanthropy and pure religion, will converge and form a focal blaze. To that point a thousand rills of sanctified knowledge will flow, and from that grand fountain, and from that fountain will flow forth again to gladden the nations, and to the friends of science and religion in New-England hail it as a star of promise, and bid it God speed, as it soars upward to join that bright constellation of kindred institutions, whose beams enlighten this Western Hemisphere. D. H. B.

MORALS OF MONKS AND NUNS.
The following is an extract from Foreign Travel and Life at Sea, by the Rev. Charles Rockwell, now in press, and soon to be published by Tappan & Dennet, Boston.

As much is now said with regard to the morals of Catholic priests, monks and nuns, it may not be amiss to refer to the past history of Florence, and other parts of Tuscany as furnishing conclusive evidence on this important subject. As authority on this point is Scipio de Ricci, an eminent Catholic writer, who lived in Pisa, in Tuscany, from 1720 to 1794. His manuscript, in his own hand writing, were furnished by his nephew to Mr. de Potter, who compiled them, and an edition was published in England, under the care of Mr. Thomas Roscoe. Though de Ricci received his early education among the Jesuits at Rome, he yet acquired such knowledge of their predatory and corrupt life, that he afterwards became strongly opposed to them. His whole history and writings, prove him to have been a learned, pious, upright, and benevolent man, and though sincerely attached to the Catholic church, and desirous that its abuses might be reformed, he was yet devoted to advancing the best interests of the human race. At the age of twenty-five he was ordained a priest, and when, nine years afterwards, during a visit to Rome, he was urged to accept of the rank of prelate, he refused, and gave the following reasons for doing so, "I saw," he says, "the danger of such a career, and having well examined the intrigues and wheals of the Court of Rome, I perceived that nowhere, so much as there, is the possibility of continuing to be an honest man, incompatible with the pretensions of a prelate, and the necessity of rising to elevated situations. If any one has succeeded there in preserving his honor, and remaining a Christian, after having entered into the career of the prelate, he is the *rara avis in terra*. I made a resolution not even to think of it. So great a horror had I conceived for the tricks and dissimulation which I saw openly practiced in the prelate, that I could not conceal from my friends, the disgust which I felt at seeing the villain and the courtier-like adulation to which they were compelled to debase themselves."

Five years after this however, Ricci was in a manner forced by his friends to become bishop of Prato and Pistoia, and from that time forward fully devoted himself to the work of reformation the Catholic church in Tuscany. Previous to this he had been a zealous and able minister of the Gospel, when the Chapter of a convent school in one of the Middle States, was guilty of such repeated acts of violence towards girls in the school of only twelve or fourteen years of age, that when their friends learned the horrid facts, so enraged were they that they pursued him in his flight, and had they overtaken him, would have shot him as they would a mad dog. This statement I had from a Catholic gentleman who resided in the vicinity of the school.

In the investigation by Ricci and the Grand Duke of Tuscany, it was proved not only that the nunnery were houses of accommodation for the priests, but also that they acted as panders for others, furnishing them with keys with which to enter the nunnery by night. The minds of the nuns, too, were corrupted by gross provocations of Scripture, by means of which they were ruined at first, and afterwards justified themselves in their iniquity. Hence they resolutely resisted all attempts at reforming their lives; and though the Pope was forced to admit the truth of what Ricci asserted, yet such was the bitter persecution urged

against the devoted reformer by the Catholic priests, monks and nuns, that he was at last forced to resign the office of bishop, was imprisoned by his enemies, and from that time to the present, the rank profligacy and corruption of the Catholic clergy in Tuscany, has for the most part been unchecked and unrebuked.

Another abuse which called loudly for reform, was the debauchery and dissipation of the monks and other criminals to take refuge in places of religious worship; thus often defeating the claims of justice, whilst at the same time by the ease with which they escaped punishment, they were encouraged to commit new crimes. The priests upheld this system, because it supplied the convents with servants at a cheap rate, whilst the wealthy criminals, large sums of money were extorted for the protection they received. Hence the Pope sanctioned this abuse, and refused to accede to the urgent and repeated requests of the Grand Duke to abate the nuisance, until the latter, finding the "Viceroy of the Lord" to be the open enemy of justice, and the decided patron of such crimes, took the most effectual measures to suppress them, and closed the churches and convents of criminals, inflicting merited punishment on them.

The extent and peculiar flagrant of this evil may be learned from the following facts:—There were in Florence alone 320 churches, of which the farthest from one another were near about 300 paces apart, and the whole of the city, which had been built upon the site of a Roman city, a murder or other crime might be committed, a safe place of refuge was near at hand. As a result of this we are told, that "assassins, traitors, defrauders, incendiaries, deserters, robbers, fraudulent debtors, and other criminals, all took refuge in the same asylums, were all equally well received, and lived in a state of the most disorder. They frequently disturbed the performance of divine service, and often maltreated the clergy—committed crime after crime, insulted, and even wounded those who attended church. There they kept a school for the instruction of the young, in robbery and swindling, and sold contraband goods and stolen wares. They had prostitutes in their midst, and the streets were filled with them, and not unfrequently had children born to them. They ate, drank, worked at their trades, and kept open shop in the churches. They were concealed arms, arrested the passengers in order to ransom them, and fired at the agents of the police if they happened to pass by. They sallied out secretly to commit fresh robberies and assassinations, and returned the same evening to the church, in order to enjoy without fear the protection which the temple and its ministers granted them. The convents were, however, the greatest receptacles of criminals, whom the monks treated remarkably well on account of the benefit which they derived from them."

Speaking of monasteries, Ricci says, "Their institutions afforded in early times, retreat for men wearied with the barbarities and vices of war. But they have since become the asylums only of idleness and sensuality." As a preparation for decisive steps in reforming the convents, their inmates were extensively examined by order of Leopold, and their conduct fully proved that they were the abodes of the lowest and most degrading sensuality, debauchery and crime.

Without quoting at length from the disgusting mass of official evidence collected by the Grand Duke, a few extracts only will be given as a specimen of the whole. The following is from a written statement of six nuns of the Convent of Catherine of Pistoia, signed with their names. Speaking of the intercourse of the monks with the nuns, they say, "Instead of directing us to remain in our simplicity, and protecting our modesty, they teach us both by word and action, all kinds of indecencies. If they get an opportunity of coming into the convent under any feigned pretext, they go and stay alone in the chambers of those devoted to them. They utter the worst expressions, saying that we should look upon it as a great happiness to have the power of satisfying our appetites without being exposed to the annoyance of children. They say that when this life is ended all is ended; and they add that even Paul who wrought with his own hands, should teach us that we should not hesitate to take our pleasures. The sisters who live according to their maxims are extolled by them, and indulged with all kinds of honors and rewards. They must either go with the stream, live in a state of perpetual warfare, as is actually the case with us now." The nuns who thus revealed this iniquity, were constantly threatened with poisoning or strangling by their wicked companions.

Priests of the Convent of Catherine thus writes:—"It would require both time and talent to recollect what has occurred during the twenty four years that I have had to do with monks, and all that I have heard told of them. With the exception of three or four, all that I ever knew alive or dead are of the same character; they have all the same maxims and the same conduct. They are on more intimate terms with the nuns than if they were married to them. It is a custom now that when they come to visit any sick sister, they sup with the nuns, they sing, dance, play and sleep in the convent. They deceive the innocent, and even those that are most circumspect; and it would need a miracle to converse with them, and not to fall. The priests are the husbands of the nuns, and the lay brothers of the lay sisters. So intimate a union is the monks, no where exists. Bad as the seculars, (the priests) are, they do not at all come up to them, and the art of the monks with the world and their superiors, baffles description. Do not suppose that this is the case in our convent alone. It is just the same at Lucca, at Prato, at Pisa, at Perugia. Every where it is the same; every where the same disorders and the same abuses prevail. Let the prelates suspect that they may do no harm, even the smallest part of the enormous wickedness that goes on between the monks and the nuns.

Such is the testimony of the Lady Priores of a Catholic convent, as to those atrocious brothels of the Romish Church, in which the priesthood find a compensation for the pretended self-denial of a forced celibacy. Such is the "more holy state" which the Catholic clergy prize so highly, and which they hold out to the young as the general testimony of enlightened laymen of the Catholic church in Southern Europe, there are none more completely sensual and profligate on the face of the earth. The statements given above as to the character of the convents of Italy in the last century, fully agree with the uniform testimony of Catholics in Southern Europe, as to their condition at the present day.

Victor, Paro who was a converted Brahmin from India, and afterwards a Paulist monk in a convent at Lisbon, speaks of the nunnery as being seraglios for the monks, as he says, "I have proved to be the case in Lisbon, by facts which I have produced respecting those nuns who were more often in the family way than the common women. And now I ask, will Protestant parents place their daughters in Catholic convents for education, when it has been most strongly affirmed to me in Italy on good Catholic authority, that girls thus placed in that country are almost uniformly debauched by the clergy, and are taught to regard it as a peculiar honor that they are thus favored by such holy men. In the United States, too, a priest in advanced life and of great reputed sanctity, having made two pilgrimages to Jerusalem, when the Chapter of a convent school in one of the Middle States, was guilty of such repeated acts of violence towards girls in the school of only twelve or fourteen years of age, that when their friends learned the horrid facts, so enraged were they that they pursued him in his flight, and had they overtaken him, would have shot him as they would a mad dog. This statement I had from a Catholic gentleman who resided in the vicinity of the school."

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Mr. Goodell, (American missionary,) writing from Constantinople, Feb. 8, 1840, says, "a few days since a pious English captain of my acquaintance called on me, who is just from Odessa. He says that ninety English vessels wintered there, being all of them frozen up. As they were all in quarantine, they had no communication with the city, but in the language of the Apostle, they had fellowship one with another, and truly their fellowship was with the Father and with his Son Jesus Christ. They had meetings every night conducted by themselves, the captains taking the lead, and the place would be crowded to overflowing an hour before the time appointed for the meeting, so anxious were they all to get within hearing."—Sail. Mag. Aug. 1840.

"So far from profaneness or improper language of any kind on board, there has for some time been scarcely any thing but the voice of prayer, and praise."—Letter from Canton.

Sir, I hardly know what is the matter with our men (said a second mate to his captain,) they wish the Bible read to them, and to-morrow (the Sabbath,) they desire your permission to hold a little meeting on board, and to sing hymns, and to pray. I could have no objection to that, remarked the captain, but who will lead them, mate, seeing none of us make any professions that way? I shall make my best endeavors, replied the mate, and I suppose others will do the same. The arrangements were made—the Sabbath school meeting was held on the next afternoon. The privilege was asked and granted, of holding a meeting in the evening. All met together—the captain took the Bible, read a chapter, and called upon the mate to pray. In a moment they were all upon their knees. The mate began to pray, but was soon choked with tears; the cook attempted, but failed in the same way—the first mate, who was called on to pray; he began, and made an excellent, sweet little prayer. The fact is, says the captain, we were all overwhelmed with a sense of our sins, but I do hope that God has heard our petitions and converted every man on board.—Mag. Aug. 1840.

A few tracts given by a pious lady to a captain and distributed among the crew were the means employed by God, for the hopeful conversion of fourteen individuals.

All is well, said a pious sailor, as he was launching into eternity. A sailor returning some months since from a whaling voyage, speaking of the enjoyment he had in prayer when far off on the ocean, being asked, "Where did you pray?" answered, "On a mast-head." Recently he had heard of a sailor being converted at sea, and he said, "I have been a sailor, and I have been a mast-head, Ships which carry out missionaries, not unfrequently enjoy scenes of special religious interest. Sometimes the greater part of the unregenerate are made new creatures in Christ during the voyage, and the vessels receive the beautiful appellation, "Praying Ships."

"How my heart throbs when I find a piece of the Bible," said O. S. a convert who I felt, when I read these words, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." So said one, who found a leaf of the Bible at sea. Revivals at sea are becoming quite frequent, accounts of which are given in most of the religious periodicals.

THE MADURA MISSION, INDIA.

This large Mission, on the continent, embracing several stations and a number of laborers, opens a very wide and cheering field for Tract distribution. The Rev. J. J. LAWRENCE at Diadeg, writes to the American Tract Society as follows, Feb. 1841.

"I owe you many thanks for your kind letter, and humbly hope it was not penned in vain. I have felt very down-hearted of late, but because the promises are not with us, but because we are straitened on every side."

"I doubt whether any mission on earth has greater facilities for doing good than the American mission in Southern India. But oh, for means! Bad as it is to be without a competent number of missionaries, it is worse for us (I do not speak of other fields) to be without funds to meet the growing demand for knowledge in this great mass of benighted mind. Brother Dwight and myself have a field almost, or quite as large as the land of Canaan, when it became the possession of God's chosen people, and a population around it one-third as great as there is in Massachusetts; but of this perhaps not one tenth part can read. It is still, however, a fact, that every considerable town has one or more schools in it during some part of the year; and when you consider that with this people the notion of being taught is much the same as being religious—that to know what is taught, is to be religious, and to be religious, and that our books are beginning to supplant the extravagant stories of heathen mythology, you will at once see that the demand for the issues of the press is to become every year stronger, louder, and more importunate."

Extent of the Field.—Urgent Appeal.
"The town of Pulney (Parame), in Pierson's Memoir of Swartz) is one of the sacred places of the peninsula, lying 35 or 40 miles west from Dindigul. We sent six men to read, distribute, and persuade there, during the recent festival. They came home last Monday. Their report is full of interest and encouragement. I could not go myself, as a meeting of the mission called me to Madura. Some from beyond Madura, some from Travancore and the Malabar coast, many from all parts of the Coromandel went up to feast, and a universal regard and respect, was shown by the people for the Tracts. The great car, when drawn had men upon it reading Tracts; and every where there are those who seem to feel called upon to apologize for being found at the festival. An impression is, I do not get, deep hold of the public mind, that their system is all hollow, false, profligate; but so strong is the power of habit and prejudice, that thousands will go down to eternal death, I fear, fully aware of the lie in their right hand."

Extent of the Field.—Urgent Appeal.
"Calicut, a town 15 miles north of this, (mentioned also in Swartz' Memoirs as one of the frontier posts of Hyder Ally's dominions,) has just been visited by one of our number, a catechist; and the general interest of all classes, and their pressing call for us to do something for them, are painful reminders of the schools two points or only two out of, I hesitate not to say, one hundred, where a missionary and a catechist—or two, five, or ten catechists—under his direction, might spend a week severally, once say in six months, casting seed 'upon the waters,' which should be 'found again after many days.'"

"My heart saddens as I put down on paper such a message, such an unsatisfactory plan of operations; yet even this cannot be reached. What could two ministers do for one third of Massachusetts, even with all the light, and aid, and power of her saint Christian population, societies, presses, deacons, Dorothies, Lydias, and the like. Come then here, where the light just dimly breaks on the summits of these dark, dark mountains, and look over this wide waste of moral death, and then say, if you can, what would be your feelings, 'Oh that my head were waters, and mine eyes a fountain of tears!' rather, Oh that every Sunday-school in the United States were a Theological Seminary, and every young student of the word of God, to become the bearer of its precious treasures in his heart and in his life, as well as by his

voice, to every creature in all the world; and every press a Tract, a Bible, a missionary press, till we shall have no more need of saying, 'know ye the Lord.'"

"More, more must be done, or so far from the work of Missions keeping up with the age in its mighty march, it will, it must go back to greater imbecility than when the three or four brethren watched its infant struggles by the haystack in Williamstown! Oh! do press upon the friends of Zion the blessed privilege and safety of investing capital where it shall come back in compound interest through the long ages of eternity. I think that widow's two mites which put a Tract into the hands of the disappointed pilgrim as he turns back at his washing in the Ganges, or his offerings at Pulney, since it may point him the true way to heaven, will be better invested than many thousands of dollars have been in the fancied cities of the great west. Oh, when shall we be wiser. 'He that is wise,—not riches, not honor, but souls,' is wisdom. Dear brother, God grant us this wisdom."

"I write in this way, I am not tired of giving line upon line, Tract upon Tract, or of reading page upon page, here a little and there a little. I glory in the day of these small things, as I compare them with what was done a hundred years ago. I am ready to weep over them as I compare them with what should be done. Oh for an overflowing faith! Oh for the fervent, effectual prayer of thousands of the righteous!"

EXTRACTS FROM OLD WRITERS.

(Selected for the Boston Recorder.)

TRUE WORTH OFTEN HIDDEN.
Much true worth lies hid in this world; obscurity is often the lot of excellence. Saints are God's hidden ones, therefore the world knows them not. Christ stood among the common people, and was as one of them.

OUR DUTY AS TO THE SPIRITUAL WELFARE OF RELATIVES.

We ought with a particular concern and application, to endeavor the spiritual welfare of those that are related to us; for their relation to us adds both to the obligation and to the opportunity of doing good to their souls.—True grace hates monopolies, and loves not to eat its morsels alone.

AN ISRAELITE INSIDE.

It is Christ's prerogative to know what men are indeed. It was Israel's character that he was a plain man, in opposition to Esau's character of a cunning man. National was a genuine son of honest Jacob; and he is an Israelite in whom is no guile—that is the character of an Israelite indeed, a Christian indeed; no guile toward men; a man without trick or design; a man that one may trust; no guile toward God, that is, sincere in his repentance for sin; sincere in his covenanting with God, in whose spirit is no guile. Ps. 32: 2. He does not say without guile, but, without guile. Though in many things he is foolish and forgetful, yet in nothing false, nor wickedly departing from God; there is no allowed, approved guilt in him; not painted, though he has spots; "Behold this Israelite indeed. Take notice of him, that you may learn his way, and do like him. Admire him; behold and wonder."

HUMAN NATURE AS IT WAS AND IS.

Man is made to consist of body and soul, yet his spiritual part had then [before the fall] so much dominion over his corporeal part that he was denominated a living soul. Gen. 2: 7. but by the fall of man, the dominion of the soul over the body was lost, and he became a living soul, but flesh; *Dust thou art.* The living soul became dead and inactive. *This in the day he sinned, he surely died,* and so he became earthly. In this degenerate state he began a son in his own likeness; he transferred the human nature, which had been deposited in his hands, thus corrupted and depraved; and in the same plight it is still propagated.

REPROBATES—WHEN MOST PROFITABLE.

Reprobates are ordinarily most profitable when least provoking. It was the effect of Christ's meekness, that the woman of Samaria, when he told her of her life, spoke respectfully to him and called him, Sir. He gave her no ill language, and then she gave him none, but was willing to have more discourse with him that told her of her faults.

HOW THEY WILL DO WHO HAVE BEEN BROUGHT TO KNOW CHRIST.

Those who have been brought to the knowledge of Christ, will show it by a holy contempt of this world, and the things of it. They that have been themselves with Jesus, and have found comfort in him, should do all they can to bring others to him. He has done the honor to make himself known to us. Let us do him the honor to make him known to others; nor can we ourselves a greater honor. The woman of Samaria left her water pot to go and make known Jesus to her friends. Those who can do little else towards the conviction and conversion of others, may and should bring them to those means of grace which they themselves have found effectual.

PROPHETS, AND THE HONORABLE THEM.

Prophets ought to have honor, because God has put honor upon them, and we do so may receive benefit by them. The honor due the Lord's prophets has often been denied them, and contempt put upon them; most frequently in their own country, not universally, but for the most part. Joseph, when he began to be a prophet, was most hated by his brethren: David was despised by his brother, Jeroboam despised by the men of Anathoth; Paul by his countrymen the Jews; and Christ's nearest kinsmen spoke most slightly of him. John 7: 5. Men's pride and envy make them scorn to be instructed by those who were once their school-fellows and play-fellows. Desire of novelty, and of that which is far-fetched and dear-bought, and seems to drop out of the sky to them, makes them despise those persons and things which they have been long used to, and know the use of.

AFFLICTIONS AND THE AFFLICTED.

How many are the afflictions of the afflicted in this world! How full of complaints are

the bread of life the perishing millions of their fellow men in heathen lands, and see whether their cause of oil and barrel of meal do not prove to be in like manner unfruitful? Remember that the widow was commanded first to feed the prophet, before she fed herself and son; and when she had manifested her faith, then the fountain of God's blessing began to flow.—*Ed.*

BOSTON RECORDER.

FRIDAY, DEC. 10, 1841.

MONTHLY CONCERT,

In Park-street Church, Boston—Dec. 6.

After prayer, by Rev. Mr. Lord, and singing, Dr. Anderson remarked that this day, Mr. Walker and Mr. Griswold had embarked for Western Africa, in the Schooner Herald, Capt. Goldsmith, with a fair wind and plenty of it.

Painful tidings, he said, had been received from Messrs. Mitchell and Hinsdale, who embarked in the brig Emma Isadore, for Smyrna in January last. From Smyrna they went to Beyroot, and from thence to Scanderoon, or Alexandretta, and from thence to Aleppo, where they arrived in May; and were detained there till the middle of the month. It was so late before they left for Mosul, on the route to which, the sun pours with intolerable power at that season of the year.

The letters sent by their attendant, on his return were lost, so that we are not able to give the particulars; but their sufferings, in the latter stages of their journey, must have been great. We know little more as yet, than that Mr. Mitchell died of exhaustion and fever, about five days distant from Mosul; and that Mrs. Mitchell was taken sick two days distance from the grave of her husband, and died in six days after arriving at Mosul. Had the brethren fully known the severity of the season on that route, they would probably have remained at all events in Aleppo, till the autumn. As it is, we have to mourn over the loss of two excellent young persons, who had shown their devotion to the cause of their Master, by engaging in a mission exposing them to hardships and danger. It seems probable a better route may be opened to this mission from Samson, on the Black Sea, taking the Austrian steamer to that port, and proceeding by the way of Diabek to Mosul. By this route they would escape the intense heat from the Arabian desert.

The speaker next remarked upon an event which had occurred, which he regarded as important in its bearing upon missions to Mesopotamia and Kurdistan. Two iron steamers belonging to the East India Company, have succeeded in ascending the river Euphrates, to Heles, the point on the river nearest to Aleppo. It is an object with the East India Company, to open a way to India without the necessity of passing through Egypt and the Red Sea. For this purpose, they have been exploring the river Euphrates, having carried thither, across the country from the Mediterranean, materials for two iron steam boats, which descended the Euphrates some years since. At the close of May last, they had succeeded in passing up to the place just named, which is within fifty miles of Aleppo. Thus, both the Euphrates and the Tigris are open to vessels of considerable burthen; and it would not be strange, if in a few years, there should be a railway from the Euphrates to Aleppo, and thence to the Mediterranean, a distance altogether of about 120 miles. The influence of such an event, upon the social condition of the inhabitants of this region, and the facilities it would furnish for missionary operations, cannot be thought of but with pleasure.

Among the events deserving notice, which have transpired in the course of Divine Providence, he mentioned the appointment of an English Episcopal bishop for Palestine. This was the more worthy of consideration, because the person appointed is a converted Jew, a professor in King's College, London. The appointment of such a bishop, was first suggested by the King of Prussia, who offered to present £15,000, or \$70,000, as part of a fund, to pay the expenses of the bishop. This appointment has given rise to a great deal of discussion in England. The dissenters regard it with jealousy, as an effort of the Puseyites to oppose the non-episcopal missions of their American brethren. The views taken of it by the evangelical portion of the English established church, and of the Puseyites, differ very much. The former regard it as an effort on the part of their national church, to revive religion in the oriental churches; while the Puseyites look upon it as an attempt to fraternize with the Greek church, and defend it against the efforts of Protestant missionaries. The speaker confessed himself to be apprehensive that the latter would be more correct. They at any rate speak with confidence, as if they had access to the original sources of information, and they even declare that such is the case. He dared himself hardly to venture an opinion as to what is the leading object, or as to what will be the influence, of this measure. The design of the King of Prussia was doubtless simply religious. But much will depend on the character of the bishop.

The English have been for some time erecting a costly church, on Mount Zion, with special reference to the Jews. The Turkish government, however, were slow in giving their assent.

In Independent Greece, there is an apparent, but we hope not a real, retrocession. The government has decided that we must assist the Catechism of the Greek church into its schools, or else the children must be assembled in the church, and taught the Catechism in the church by the priest; and if the latter, we must not teach religion at all in our school. The Secretary of ecclesiastical affairs told Dr. King that they supposed the object of the missionaries to be philanthropic, and that they make some concessions on both sides. If the Catechism was received into the schools, all would be well. But, if it was taught only in the church, the missionaries must not teach religion at all in the schools. Dr. King asked him if he meant by this to exclude the Bible, which the Secretary said he did; and he was then told that the mission could not support a school where the Scriptures were not taught; and the speaker said, that this decision was in perfect accordance with the views and usages of the Board. The probable effect and probably the design of this would be, to break up the station at Mane.

Another event of interest, he said, concerned the eastern regions of Africa. The same great Christian nation which is extending her commercial relations so extensively in Western Africa, and other parts of the heathen world, is taking measures to connect herself, commercially at least, with Abyssinia. England has taken military possession of land that commands the entrance into that sea. Last spring, an embassy was sent to the king of Show, a kingdom in the South part of Abyssinia. This embassy was preceded some year or two, by a mission from the Church Missionary Society, which has been kindly cherished by the king; but he has told the missionaries that, if he should die, they would in all probability be robbed and murdered.

Perhaps this power of the English government has been brought near by divine Providence for their protection, until the gospel shall have obtained such a hold upon the people, as to secure their safety. It is interesting to see how God is sending power along with Christian missionaries, to furnish protection in those extreme cases, where safety could not otherwise be ensured without a miracle. Here is a point of importance from which Pagans, Mohammedans, and Abyssinians, may be reached by the gospel.

But, there is another event of singular interest in connection with this country. It is the appointment, as Abuna or Metropolitan of the Abyssinian church, of one of the young men educated by the Church Missionary Society in Egypt. The Abyssinian church is to receive its spiritual head from the patriarch of the Coptic church. This young man was consecrated at Cairo on the 23d of May last. He was appointed in consequence of his education, and of his holding the religious views which he does. The missionary says he is sure he will patronize the Abyssinian mission as long as he lives. He will also distribute books, and keep up a correspondence with the missionaries. Thus Ethiopia is stretching out her hands unto God. Here, too, is another event of Providence, which is bringing the world into an approachable state.

There is a two-fold progress—the schemes of worldly ambition are made to fall in with those of the churches and furnish protection to the servants of Christ, in cases where they would not otherwise be safe.

Dr. Anderson called the attention of the friends of missions to the lectures before the Young Men's Society for Diffusing Missionary Knowledge; and after prayer by Rev. Mr. Blagden, he proceeded with the missionary intelligence, and gave an account of a most interesting work of grace in the Navigator's Islands, in the Pacific, connected with the English missions. The awakening has been powerful, and the scenes overwhelming. There is now gathered a church of two hundred members, where a few years ago, the people were in such a savage state that it was dangerous for a ship's crew to land.

He then read some extracts of a letter from Rev. Mr. Perkins, missionary at Oromish, dated Constantinople, Sept. 14. Mr. P. was then on his way home on a visit, on account of the health of his wife. He was accompanied by Mar Yohanna, a bishop, who has been with the missionaries, and who has been often spoken of in connection with the mission. Mar Yohanna had imbibed such a desire to see foreign countries, and particularly this country of which he had heard so much, that it was thought best for him to accompany Mr. Perkins. The bishop started on his voyage to this country. Their arrival was daily expected.

Mr. Perkins states his impressions as to the changes which have taken place in Constantinople since he was there seven years ago. Then, they were three days in beating up the Bosphorus; and now, in a less period, they had come in a splendid Austrian steamer, from Trebizond. Now, the harbor is filled with vessels. Then, there were no wheeled carriages in Constantinople, except the heavy ox-cart used for the heaviest of the Moslems. But now, the carriages rattle through the streets, as in American cities. Yet still more striking was the change in regard to spiritual light.

The Secretary also read several extracts of a letter from Mr. Goodell, at Constantinople, showing the great increase of light; and that the progress of evangelical truth among the Armenians was greater even than has hitherto been supposed.

There were not less than a hundred persons in Constantinople, whom they should attend to their communion, should they offer themselves; and there were thousands who might be considered as enlightened. There was also an appeal from that mission, which had just been printed in a pamphlet, to furnish them with more means, so that these inquirers may be looked after; and so that they and we might have the pleasure, not only of sowing the seed, but of reaping the harvest.

Dr. Jenks addressed the meeting, showing that the great subject of missions brought into view things exceedingly vast, and things very minute, and that in a remarkable degree; and Rev. Mr. Rogers offered the concluding prayer; after which the meeting was closed with the doxology and benediction.

BAPTIST FOREIGN MISSIONS.

Notes from the Baptist Missionary Magazine, for December.

ASSAM.

This country is represented by Mr. Brown, to be a most encouraging and inviting field; the people are in a great measure, civilized; a good portion of them can already read; ten missionaries at least are greatly needed at this moment. A new station has been formed at Sibagor, and others are proposed at Now-gong, Jorhat, Gowahati and Dihari Gor—all of them places of great importance, as well as Jaipur.

A Conversion—A youth of 14 or 15 years, Nidhi, a very intelligent lad, has evidently yielded his heart to God, and become a new creature. He belongs to Mr. Cutter's family, and is an apprentice to the printing business. It is the first instance of conversion among the Assamese. May thousands follow it.

Mr. Dean writes from Bangkok that his little church had taken up a collection for Foreign Missions, on the first Sabbath of the year, amounting to \$3.59. Several of the school children among others, contributed, without solicitation.

A member of the church while distributing books in the bazaar, was taken up and thrown into a filthy prison by the police officers, on the plea that he had not paid his tax. The Prince Chaw Fah ordered his release, and recognized the principle, that being supported by the mission in teaching the children of the natives, without expense on their part, he should be exempt from paying the tax. Thus the evil inflicted turns out to the furtherance of the gospel. The wrath of man praises God.

Tracts—These are distributed by hundreds among the sugar boats from the country, congregated at Bangkok. Parents and children live together in these boats, and a fine opportunity is afforded for conversation with whole families from all parts, as well as for the wide diffusion of the Tracts.

School—Mrs. Dean has made a free translation of the history of Elijah into the Chinese language, and the scholars are making encouraging progress in reading and writing English as well as Chinese. Mr. Goddard has the superintendence of the school at present, and will continue in charge of the English department, after some proposed changes in the regulations of the school shall have gone into effect.

Chinese Superstitions.—The Chinese suppose their deity to retire from the superintendence of earthly affairs during the New Year's holidays, that he may enjoy the happiness of heaven—in other words, engage in dissipation and crime. His subjects improve the opportunity to give themselves up to all kinds of vice and folly.

The Church.—It numbers fifteen Chinese, and one Siamese.

Fraternal feelings.—In view of the departure of Mr. Orr of the Presbyterian Board, of Mr. Travelli of the A. B. C. F. M. and Mr. Driver of the Canton station, for America, on account of their health, Mr. Dean says, "We regret to part with them, because their society is valued, and their labors much needed here; but we indulge the hope that they may do much at home to aid us in our efforts." "We follow them with our prayers, while we desire to commend them to the sympathies and kind attentions of our friends at home."

WEST-AFRICA.

The health of the mission has been good during the year, though Mrs. Crocker has deceased. The school at Edina has been continued with very little interruption. Mr. Day has established another at Bexley, where ten native and fifteen American children have attended. Another is continued at Made Bli, where 8 scholars are making good progress. These schools afford increasing prospects of usefulness. Two years ago, it was difficult to obtain boys, and almost impossible to procure girls for the schools; but now, more can be obtained of either sex, than can be supported. The natives hear the missionaries attentively—give them their confidence, and acknowledge the truth. Among the Colonists societies are formed, for the express purpose of aiding the spread of the gospel over Africa.

GERMANY.

Mr. Oncken prosecutes his labors with great diligence and success, notwithstanding the hindrances that have been thrown in his way. The church at Hamburg now numbers 135. The churches at Marburg, Oldesloe and Oldenburg, as well as those at Langeland and Aalborg in Denmark, have experienced and still experience much persecution. The English Deputation that waited on the king of Denmark were kindly received, and the decision of the court was more favorable than had been feared, but yet not such that the brethren felt themselves justified in accepting it. The church at Berlin receives new accessions, and Government interposes no obstacles. At Munich 30 or 40 converts were ready to be baptized, and thence it is hoped the gospel will penetrate Lithuania. Mr. O. is indefatigable—like Paul among the cities of Asia, a worthy example of the missionary spirit.

AMERICAN INDIANS.

Ojibwas.—The past year has witnessed but little advance in any respect. Mr. Bingham's labors have been abundant, but owing to the re-introduction of ardent spirits, they have been greatly hindered. Mr. Cameron, on the Canada side has had more success. No ardent spirits are allowed there. Eight have been added to his church, which now numbers 30. The native brethren are steadfast in the faith, and the prospect of future success is very encouraging.

Cherokees.—A Temperance meeting was held in Sept. near Bates prairie, when between 30 and 40 signatures were added to those previously pledged to total abstinence. A memorial to the National Congress was adopted, praying for the enactment of a law prohibiting the introduction and sale of ardent spirits. Nearly the whole assembly signed it. Other moral improvements are in progress. The word of God has free course also, and is glorified. The prospect of the extension of the Redeemer's kingdom among the Cherokees, and especially in our own denomination, is in a high degree encouraging.

The receipts of the Baptist Board for the month of October, were \$1,765.19.

BENEVOLENCE OF NICHOLAS BROWN.

We have gathered some facts in relation to this most liberal benefactor to science and religion from the interesting Discourse of Pres. Wayland, delivered soon after Mr. Brown's decease. In the comprehension and extent of his charities, he deserves to be ranked with the Philipines, Boudinots and Bartletts, of other States. It is truly refreshing to be made acquainted with the deeds and charities of such benefactors to their race. We trust that God will raise up like friends for those of our Colleges and institutions which are yet unendowed.

Mr. Brown was born in Providence, R. I. April 4, 1769. He was a descendant of Chad Brown, one of the company that fled with Roger Williams from Massachusetts. His father, Nicholas Brown, was one of four brothers, whose comprehensive views and mercantile energy contributed so largely to the prosperity of Providence. Mr. Brown graduated at Brown University, then Rhode Island College, in 1786. From 1786 to 1795, he was treasurer of the Corporation. For more than half a century, till his last illness, he was never absent from any meeting of the Corporation. Before 1804 he presented the College with a law library of considerable value. In that year, he gave \$5000 for founding a professorship of oratory and belles lettres. In consequence of this donation, the Corporation voted that the College be known by the name of "Brown University." In 1823, he erected, solely at his own expense, the second College building, now known by the name of "Hope College." In 1829, the University were put in possession of a complete philosophical apparatus by the liberality of Mr. Brown, and of his brother-in-law, Mr. Ives. In 1835, Mr. Brown erected a building for a library and chapel, called "Manning Hall," and gave \$10,000 for the purchase of books. The whole amount given by him on this occasion fell little short of \$30,000. In 1839, he tendered to the Corporation three valuable lots of land as sites for a President's house, and an additional College edifice, together with \$10,000 towards the erection of the College building, and the improvement of the adjacent grounds. In his last will, he made several donations of land and other property to the College.

Munificent as these gifts were, still they were, by no means, his only charities. "He was endowed in an unusual degree," says Dr. Wayland, "with largeness of mind. A plan or an enterprise was attractive to him, other things being equal, in proportion to its extensiveness." Before the existence of the American Tract Society, he had published, at his own expense, some of the most impressive sermons of Pres. Edwards, as well as some other small practical theological works, for gratuitous distribution. From the commencement of that Society to his death, he was one of its most liberal supporters. The sums which he either gave, or else lent without hope of re-payment, towards the building of churches, and the endowment in every part of our country of colleges and academies, amounted, probably, to thousands of dollars annually. In 1837, Messrs. Brown and Ives gave to the Providence Athenaeum, a valuable site of land for an edifice, \$6,000 towards defraying the expenses of its erection, and \$4,000 towards the purchase of books, on condition that the citizens of Providence should contribute \$14,000 more. This was done, and a noble institution, with about 10,000 volumes of books, and a handsome edifice is the result.

Mr. Brown was ardently attached to the doctrines of the Reformation, and studied them with

great delight. His habitual companions were the works of Pres. Edwards, Owen, Baxter and Doddridge. Through the whole of his protracted illness, he exhibited a patience under suffering, a resignation to the will of God, and a reliance for salvation on the merits of the Redeemer, which gave the most cheering assurance that death has introduced him to a blissful immortality. He died Sept. 27, 1841, in the seventy-third year of his age.

LONDON JEWS' SOCIETY.

This Society finds great difficulty in procuring adequate laborers. After an existence of 30 years, it has not been able, at any one time, to obtain 50 missionaries. It has now only about 40 laborers. According to an appeal, which the Committee have lately issued, the mission in the Holy Land requires help; the tens of thousands of Jews on the North Coast of Africa have only three missionaries; the Jews of Greece, Moldavia, Wallachia, the East and West Indies, have not one; the fields of Asia Minor, are totally uncultivated; the 1,700,000 Jews of the Russian provinces are left without a single preacher. The Society needs, first, graduates of the universities, who are prepared for ordination, or clergymen already ordained, in order to stand as pastors at the head of every mission; and second, believing Israelites, who, possessed of Rabbinic learning, require instruction in Christian theology, as well as gentle Christians, who, though anxious to devote themselves to the service of the Jewish Mission, have not hitherto had an opportunity of making the necessary acquirements. For this second class, particularly, the Society has commenced the Hebrew College. "Now, then," say the committee, "is the precious moment; now is the accepted time for proclaiming salvation. The mystery of God appears to develop itself with rapidity—the old fortress of Rabbinism totters; and the Jewish nation already reviveth through the gospel and infidelity." Rev. F. C. Ewald, missionary at Tunis, says that there are great numbers of Jews residing on the coast from Morocco to Egypt. He estimates the number in the empire of Morocco at 300,000; in the regency of Tunis, from 150,000 to 200,000; at the city of Tripoli 30,000; in Algiers 7,000; Constantine 6,000, etc. They speak the Arabic and Hebrew languages. They are governed by their own laws, with the exception of those residing in the French possessions. They are a very laborious class of people; they being in fact, the only working class.

SLAVE TRADE IN ABYSSINIA.

Mr. Isenberg, of the Church Missionary Society, speaks of a brisk commerce in slaves, which is carried on in some portions of Abyssinia. The people of one district, Tadjura, deal chiefly in slaves. The price which they get at Mocha, is from thirty to 60 dollars each. It is supposed that as many as 2000 are sold every year. Mr. I. travelled in a caravan, which had 132 slaves, most of them girls, varying in age from eight to twenty years. It was a heart-rending sight to see those children carried away from their homes, and driven at the rate of the camels' pace. All went on foot, each carrying her water in a jar made of an excavated melon, besides a small support for the head, which serves in all those countries, for a cushion to sleep upon. When any of them were overfatigued, or had their feet torn, or were sick, they were driven on by scolding and beating. In fact, the merchants paid far more regard to their camels, than to their slaves.

GOOD PREACHING.

Certain of the disciples are always hearing good preaching. It is difficult to catch them out of temper with what they have heard, after any evangelical sermon from any quarter. The secret is, they are always hungering after the truth. And they have not learned the art, so common of late, to be captious, critical and over-nice about the mode in which it reaches them. There is an angel of such beauty and loveliness, that when she alights at their door, they are so glad to see her, that they forget whether she came in a coach and four, or in some less pretentious vehicle. They are in such straits for spiritual food, that they will receive it thankfully at any man's hands.

We do not think we wish certain disciples harm when we wish they might be seized with a raving appetite for the sincere milk of the word. It would not hurt them "to pant after it as the hart panteth after the water brooks, and to long for it as in a dry and thirsty land where no water is." Then would they rejoice over crumbs, if they could not get loaves; and very coarse food and humbly served would gladden them.

Some are always in trouble about the preaching they have, because what appetite they are blessed with, has respect not to the feast, but to the dishes on which it is served, and the waiters who bring it. They crave not the "butter," but the "lordly dish." Their longings are not for spiritual food, but for a splendid table, and genteel attendance. Hence they have multiplied sorrows over their poor preaching. The raven that feeds these prophesies, has not the right color, if he only had white wings, or had a tuft of red feathers on his head; or if he was some other sort of a bird, then he would be satisfied. And they are of a good mind to starve, because they cannot be gratified in the thing. They do starve. You can see them pine and languish till they are the leanest kine in Zion. They stalk about like spectres. "It is their poor preaching," they say, "that kills them."

We will not rebuke them with a sharp denial, as much inclined; but we do sincerely desire they may know what spiritual hunger is. This would cure them. And when they were well again they would be happy men. And their pastor would be glad too.

RELIGIOUS MEDITATION.

We fear that this important duty is very much neglected among Christians of the present day. There are so many periodicals and books to be read, and so many things to be done, that their minds are so taken up that they know little of devout religious meditation.

Many do nothing of this for the alleged want of time; others, perhaps, from not knowing its value in promoting the power of piety; others, possibly, from a dread of the views they might thus be led to take of the defect of their own characters; and others still, because it requires an effort which they are too slothful to make.

Meditation is not reading. I read when I cause my eye to run over the written or printed page for the purpose of receiving the thoughts presented there. I meditate when the visible symbols of thought pass out of sight, and I hold the thoughts themselves before my mind. I consider their relation to each other—to other subjects—to myself—to God—to other beings. I am not gathering thought by reading; but am making thoughts already received, impresses and affecting to my heart, by keeping them steadfastly before it.

Meditation is not studying. Studying is a mere intellectual operation. It addresses the head; meditation affects the heart. By the one truth is ex-

plained, by the other it is felt. Study makes one acquainted with the attributes of God. Meditation gives them power to awake the emotions of the heart. By study, I perceive the harmony of divine revelation with the wants and circumstances of man. By meditation, my heart is affected by the wisdom and goodness that every where shines in the truths of that revelation.

Isaac knew the value of meditation as he went forth at eventide for that purpose. David knew its value as he practiced it night and day. Paul knew its worth as he charged it upon Timothy as an important part of his preparation for his sacred work.

Meditation gives divine truth a deeper and stronger hold upon the heart. By reading merely, religious truths do indeed pass into the mind, but they may pass away without impression. But meditation grasps and retains them till their power is felt. It drives the ploughshare deep into the soil.

Meditation helps to resist temptation. By increasing the practical power of truth over the heart, it arms it for the conflict. It so occupies the mind with sacred things that the vacancy so favorable to Satan's assaults does not occur. Tares are kept out by keeping the measure full of wheat.

Every Christian grace is nourished by meditation. The fire of love to God burns, while we muse upon his infinite excellence. Hope grows brighter as we familiarize ourselves with his glorious objects by reflection. Faith grows stronger as we repeat over attempts to realize eternal things. Humility is the offspring of much self-reflection.

How much then is lost for want of deep and serious meditation on religious themes. There is infancy, where there might be spiritual manhood. Souls are half starved that might have fulness of bread; yea, out of the rock, and honey out of the flinty rock. The Scriptures seem obscure and dark, and shed but feeble twilight on the soul, and are comparatively unprofitable, when, by deep meditation, they might become the strongmen of a hungry mind, and pour a flood of radiance on its moral darkness.

DO SOMETHING ABOUT A REVIVAL.

There needs to be a different state of religious feeling, reader, in your community. The church slumbers, and souls are perishing. You see and feel this—feel it to some extent. But you, yourself, see this only as in the indistinctness of twilight. Something ought to be done, and done by yourself as well as by others. But you are at a loss what to do. There are so many things that seem to call for your attention at once, that you are confused. You think of one thing, then another suggests itself, and thought flies to that. So the mind runs the round of a multitude of things, without fastening firmly on any. Hence emotion, that began to rise as you held one thing before you, is scattered and divided; it is thus weakened, and finally comes to nothing. A day and a week passes in this way. You are dissatisfied at accomplishing nothing. That self-reproach rouses you to new efforts, which end as before, and nothing is done.

Now take a different course. Beware of this division and diversion of thought. Do one thing at a time. That part of your duty in regard to a revival which next presents itself forcibly before you, enter into that, and that alone for a certain period. For example, you reproach yourself for having too little love for souls. Seize that fact. Hold it before the mind. Ponder upon that one point. Reflect upon the worth of souls. Upon the horrors of the damned—the joys of the redeemed—the encouragements of God's word to labor for souls—the times you have neglected favorable opportunities of seeking their good—the present probable condition of some who have passed into eternity, who were once your associates and under your influence. Fix thought on such themes as these. Carry your self-accusations before the mercy seat—accuse yourself in the presence of God, and confess the solemn guilt to him.

Here is one thing. Attend to this one thing. Do not be diverted to others. However important other things may be, that thing is the most important now. And following the course now advised, you will do one thing, and it will be done thoroughly. You will have that one thing, the love of souls, before you in such a manner as to be affected by the subject. You are in this way likely to be humbled for your past guilt in neglecting souls—to have a deeper sense of their worth—and to be awakened to animated and earnest efforts for their good.

Perhaps some other subject lies with weight upon your mind. There may have been sad feelings, perhaps words, between you and some brother in the church. You do not feel satisfied about your own position in the affair. You think there is much blame on the other side; yet you are not at ease with the past you have borne in the matter. Now do not be diverted from this subject. There may be other things of great importance about a revival, but this one thing should now take precedence of all others. This is something definite. And it is something that lies directly in the way of the attainment of that state of moral feeling in you that is essential to your preparation for the coming of the Holy Spirit. Do not lose sight of this thing by suffering an hundred other things to rush upon your mind and take up its thoughts. Dispose of this matter, just as you think would please God, before you take another step. "First be reconciled to thy brother, and then come and offer thy gift." Seek an interview, and be first to confess frankly, fully and sincerely the wrong in the matter, of which you are conscious in yourself. You will then disarm him. Your words may melt his heart, and he too will confess. All hardness will be done away, and each of you with unbattered hearts, and with new life and zeal, may engage in promoting the work of God.

Do some one thing at least about a revival. Whatever it be that seems to press your conscience, do not rest till that matter is disposed of in the best possible manner. In doing this, you will clear your own path of difficulties; will banish the darkness of your own mind; will animate your own prayers; will set a spirit-stirring example to others; will gain a sweet satisfaction to your own mind that you are not withholding your best endeavors to cause the increase of Zion's glory. Therefore do something, some one thing—do it at once—do it thoroughly. And the thus doing of that one thing may have a most important influence in promoting the work of revival. It will certainly have a most happy tendency to promote the revival of religion in your own heart.

The Philadelphia Christian Observer states, that there have recently been five instances of conversion from Popery, in that city, in connection with the lectures supported by the Protestant Association.

The same paper states, that God's Spirit is powerfully at work in the congregation worshipping in Pencaid church, Del. under the pastoral care of Rev. James McIntire. The people of God are humbled, revived, and animated, and sinners are awakened and converted. 20 or 30 have been

happily converted to God, and sinners are encouraging the way of salvation.

The Editor of the Observer gives the following reasons for immediate effort and prayer, to restore the prosperity of Zion. 1. Our churches are at peace. 2. They are supplied with ministers who preach Christ and Him crucified. 3. No great questions in politics now agitate the public mind. 4. It is a time of general health. 5. God has already commenced the work in some of our churches. These are doubtless good reasons. And there are many others even better, which we needly suggest themselves to the mind of every one who prays sincerely that God would revive his work.

BRIEF NOTICES.

Gov. BUCHANAN.—The death of this intrepid friend of Africa, is an event that will call forth many tears. The Colonists of Liberia will feel that "a great man has fallen," and that feeling will find a mournful response in the hearts of thousands of the affairs of the Colony. He was truly a great man—fearless in danger, prompt and judicious in measures, always aiming at the accomplishment of the benevolent end of his mission. He has fallen in the prime of life, and in the midst of usefulness, while moulding the character of a generation which forms the germ of a future African Commonwealth, that one day will compare advantageously with the most respectable commonwealths of our own country. His name will be had in everlasting remembrance, as one of the able and disinterested friends of Africa and humanity.

THE MENDIANS.—\$1,348.33 were raised at a meeting of the friends of the Mendians in Farmington, Conn. on the eve of their departure from the place of their last eight months' residence. \$500 of this were given by one gentleman, \$100 by four others and \$150 by gentlemen of Bristol and New Britain, and the rest by general contribution. A gentleman present says, that Cinque, "addressed the audience in his native language in a most powerful manner, for about twenty minutes. His eloquence excited any man's we ever heard, filling his hearers with perfect enthusiasm. The parting scene, at the canal boat which conveyed them to New-Haven, at 5 o'clock in the morning, is described as having been tender in the extreme. "Speaking was out of the question; they could only express their deep regrets at parting, in a flood of tears."

THE SABBATH.—When Sir W. W. Wynn, a Welch Nobleman, lately came to age, as is usual on such occasions, a magnificent feast was given to a multitude of noble and honorable guests. On the following Sabbath morning, some of these guests proposed to visit this place and that, to examine various objects of interest and curiosity within the distance of 20 miles. The worthy Baronet said to them, "My good friends, I have made it a rule of this house, never to be departed from, that no horse or servant leaves my stable yard on a Sunday, for any other purpose, than that of conveying to church such persons as are unable to walk. "Of course this cut short all the speculations of his guests."

A Association of ministers and churches is proposed in New-Hampshire, within a given district, by a number of ministers and delegates embraced in the Halls Association, on the basis of similar bodies in Connecticut. It will be composed of course only of such churches as choose to associate for the specific purpose of forming a sort of permanent council, with authority to transact all ecclesiastical business committed to them, and to adjudicate all cases of difficulty and discipline that cannot be settled by individual churches among themselves. It is to be composed of a minister and delegates from each church, and to exercise no authority except what the churches grant to it. The simple object of the arrangement is the mutual benefit of the churches—excepting them from the necessity of calling occasional councils, and giving them the advantage of a permanent one.

The contributions of Rev. Mr. Barnes's church, Philadelphia, to the A. B. C. F. M. this year, amount to \$5,500. Last year, the same church contributed \$3,500. Let all other churches do likewise, and Heaven will pour out a blessing on the American Zion, that shall shall not be room here to receive it—but it shall overflow upon the dominions of Paganism.

The Seneca Indians who have been cheated out of their lands in New-York—(lands guaranteed to them from time to time by the United States)—by a certain Company who had the address to bring the U. S. Government into their plans for despoiling them of their property—have called for a re-investigation of the subject. The treaty it seems had not been signed by the President—and it had not been preceded by fair means, in open council, but by underhanded measures. Lands worth \$20 an acre, were conveyed away for \$2 an acre—not by the consent of the regular chiefs, but by forged signatures, and bribery and corruption. Success to the poor defrauded Indian, we say, in proving and defending his just claims, against the unbounded cupidity of those who only virtue live in a white skin.

A Society is formed in England, and another in Scotland, for publishing the works of the fathers and reformers of the English church, cheaply and yet elegantly. An annual subscription of twenty shillings, obtains the works of Ridley, Sandys, Pilkington, and Hutehinson, printed at the Cambridge Pitt-press—works in any other way, most cost many pounds. No copies are thrown off except for subscribers. A good hint for some enterprising American publisher.

Lady Colebrooke, wife of the Lieut. Gov. of New-Brunswick, has called a meeting of the ladies of Fredericton, for the formation of a Society to relieve the wants of the poor during the approaching winter. £20 were subscribed at the meeting, after an appropriate address by his Excellency.

The Synod of Canada, connected with the church of Scotland, has six Presbyteries, containing eighty congregations—a very large proportion of them destitute of the labors of a Pastor, energetic and faithful ministers are much needed, and loudly called for by the churches.

It is a peculiarity in the mode of study at the University of Virginia, that a student may pass directly through the course of study, without being subjected to the hindrance of classmates less industrious or apt than himself. "The arbitrary arrangement of classes,

